

A
S E R M O N

Preached before the
King & Queen,

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WINDSOR-CASTLE,
S E P T. 21. 1690.

By *R. Meggott*, D. D. Dean of *Winchester*, and
Chaplain in Ordinary to Their Majesties.

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James II. XXVI.

*For as the body without the spirit is
dead, so faith without works is
dead also.*

M Athias a Michou, telleth us the reason 1. 1 c. 5. De-
sarmat. Asi-
and. why the Tartars embraced Mahometism, was because the Saracens perswaded them, that, that Religion was more favourable and fit for their turn, than the strict and rigid Christian. But had they been acquainted with those indulging comments which we our selves (as occasion hath served) have made on it; this need not have in the least disheartned them. There is no Text so severe, no saying so hard in it, that these, with one distinction and evasion or
B another,

another, have not softned and sweetned so, that even the most delicate and wanton Palates may away with them. Finding it irksome to rectify their Manners by the Rule; to satisfy their grumbling Consciences, Men have bowed the Rule to their Manners: And to avoid the Reproach of disobeying the Oracle, found out Devices to Misinterpret it. So the *Æthiopian*, that he may seem Beautiful himself, Painteth his God black too.

Tho' 'tis but now and then, we meet with a boysterous Athiest so rude, as impudently to dash the Looking-glass against the ground, because it sheweth him sights so unwelcome and affrighting; yet nothing more common than to use such Arts in ordering and placing it, that it may be sure to flatter, and reflect things pleasingly.

Tho' the most *Charitable* Religion the World was ever blessed with, it hath been quoted in Justification of *Cruelty and Persecution*: Tho' the most *sincere* Religion, it hath been alledged as a Warrant for *Perfidiousness* and *Æquivocation*: Tho' the most *Rational* Religion, it hath been wrested to
hallow

hallow *Enthusiasm and Disorder*. Pure and spotless, holy and harmless as it is, yet as if *Celsus* and *Zozimus's* Malicious Calumny had been true, that it was indeed an *Asylum* where the most Lewd and Scandalous Offenders were promised *Protection*; scarce any thing so grossly Vile, that some or other have not pleaded its *Commission* for. And notwithstanding the clear obligation which it layeth upon the Professors of it to all good Works, some have taught as if it were a special Dispensation from the doing them. So instead of Conscientiously paying these Debts, they deny them, Audaciously appealing to the Book, that they are already discharged by another for them, and are not now owing.

Even while the Apostles were alive, there arose Men speaking such perverse things; and against these St. *James* directeth a considerable part of this Epistle, irrefragably proving the necessity of Universal Obedience, in order to our everlasting Happiness; that the belief of our Religion will never profit us without an answerable Conversation: *For as the body with-*

out the spirit is dead, so faith without works is dead also.

In which words here are the *Subject* and its *Prædicat* to be considered of.

The *Subject* is *Faith*.

What is here *Prædicated* of it, is, *That without Works it is dead, as the body without the Spirit.*

The former of these the *Subject* here spoken of, is *Faith*.

Very glorious things are spoken of this in the Book of God ; but it is a word of such various significations, and there are so many things of the Name, that it seemeth a little difficult to say, which of them they must be applied to. In the *Latin Concordance* of the Vulgar Bible, published by *Stephanus*, there are reckoned up no less than twenty two several acceptations of it, with the divers places of Scripture set down, that have been accounted to refer to each of them. Not to take up your time about them, consider it as that *Theological Grate*, distinguished from *Hope* and *Charity*, and it is but another word for *Believing*, and

so is an assent of the mind to all the known Revelations of God, whether Doctrines, or Commands, Promises, or Threatnings, as unquestionably true and certain.

If this account seem not so accurate as some *Scholastick*, or so *Spiritual* as some *Practical*, Divines, have given of it, we need not be concerned, because the Holy Ghost himself speaketh of it on this wise, *Heb. 11.*

1. *Faith is the substance of things hoped for, the evidence of things not seen.* That is, it is such a Conviction of the truth of those things which God hath spoken, tho' we have no Ocular or Sensible demonstration of them, as maketh us patiently and confidently expect the fulfilling them. This is the genuine, proper, and comprehensive Notion of it.

If any shall say it is not such a *general* Faith the Gospel setteth so great a price up (a) *In Cap.* on, but a *special* one; if by *special* they (b) *Genes. 1.* mean an undoubting Perswasion, a certain (c) *Confes. c. 4. Art. 5.* and full assurance of our own Justification (d) *Tom. 7. l.* and Salvation, as (a) *Luther*, (b) *Calvin*, (c) *Beza*, (d) *Zanchy's*; and several others, (e) *de certa salute Ecclesie.* about

about that time, spake of this Grace, in their Definitions of it ; with due reverence to the Names of those useful Men in their Generations ; this is so far from being a more excellent *kind of Faith*, that, to speak plainly, it is no *Faith* at all. The Object of *faith* is *Divine Revelation*, which in this case being but *general* and *conditional*, such an *Absolute* and *Particular* conclusion, if it be not a Delusion, and over-weaning opinion of our own State (which it is to be feared too oft it is) yet however, if never so well grounded, it can be at most but a Rational Deduction arising from Self-examination.

By reason therefore of the Inconveniencies they perceived it clogged with, this since hath been generally quitted by the most

* Judicious of them, who in all other things adhered to them who first broached it, they choosing rather to excuse those Worthies in this, than defend them.

* *Vide Baro-*
nium Philos.
Theol. Ancil.
Exercit. 3.
Davenant
Determ.
Q. 37.

But notwithstanding their wariness in this, instead of contenting themselves with that plain, simple, and substantial account, the Scriptures give of it, these also have nicely Coyned so many disputable sorts of it, as gave but

but too much occasion to *Maldonat's* spiteful Sarcaſm upon the Churches Reformed, that they had (alluding to the *Æquivocalneſs* of the *Latin* Word) *Tot fides quot in lyra.*

Befides that of Miracles (which is now ceaſed) the moſt famous diſtribution of it, is into theſe three Kinds :

Temporary,
Hiſtorical, and
Juſtifying.

And yet theſe Terms, currantly as they have paſſed, it may be upon conſideration will appear not ſo much to have explained as confounded the thing ; and indeed, to have been but diſtinctions without a difference.

For that which they call *Temporary Faith*, the *faith* of them that believe but *for a time*, is of the ſame *Species* with that which they call *juſtifying* ; the duration of a thing doth not at all belong to the Eſſence of it : He was as truly a Man that dyed at Thirtiety, as he that liveth while he is Fourſcore.

score. And our Saviour speaking of it, *Luke 8. 13.* doth not make it to be another, but the same kind of *Seed* that *fell upon the Rock*, where it withered away after it sprang up, because *it had no Root*, with that which *fell upon the good ground*, and brought forth fruit with patience.

And so that which is called *Justifying Faith*, considered in it self, is nothing else but that which they call *Historical*, which without all doubt doth *Justifie*, if all those other things which the new Covenant doth require to the justification of a Sinner doth accompany it. Every one will subscribe to that of our Apostle, *v. 14.* of this Chapter, that *if a man say he hath Faith and hath not Works, his Faith cannot save him*. So that *faith* of no kind, when it is *alone* is *justifying*; and *faith* of that kind they call *Historical* made *perfect by works*, will be *justifying*. And thus upon the whole matter it is evident, that he who doth really believe whatsoever is contained in Gods Word to be true, hath *Faith*, whatever other *Grace* he may be deficient in.

But lest any Man should, from some mistaken places of Scripture, flatter himself that this is sufficient to qualifie him for the favour of God, and admission into Heaven: We are informed, that without a good life it will never profit.

This is that which is here *Prædicated*, and declared concerning *faith*. The other General of the Text, that without Works it is dead, as a Carcass when the Soul is departed: *For as the body without the spirit is dead, so faith without works is dead also.*

And here again there is

A Supposition, and an Assertion.

The *Supposition* is, that *faith may be without works.*

The *Affertion*, that wheresoever it is so, it is unacceptable to God, and unprofitable unto Men *it is dead.*

The *Supposition* here is, that *faith may be without works.*

If it did necessarily draw Obedience after it (as some with plausible shows of reason

*Camero præ-
lect. ad Met.
18.*

C

have

have attempted to maintain) this whole discourse about it, would have been omitted as impertinent. Why should our Apostle have argued so earnestly and closely about an utter impossibility.

It is true, there can be no *good works without Faith*, Hebr. 11. 6. *Without faith it is impossible to please God, for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* He that doth not believe this, that God will reward him for it in another World, will never Mortify his corrupt inclinations in this.

But true as it is, that there can be no good works without Faith, it is as true, that there may be *faith without good works*; else why are we exhorted, 2 Pet. 1. 5. *To add to our Faith Vertue.* If this habit could not be in us idle and un-active, there would have been no more need of it, than to admonish the fire that it would warm, or make orations to the water, that it would cleanse, or moisten. It is a Moral motive to good Works, but it is no irresistible Cause; no, it may be barren and unfruitful. It is so in two very common Cases : In

In case of *Inconsideration.*

In case of *Presumption.*

I. First, in case of Inconsideration, There is no question but that it is sufficient to produce *good works*. St. Gregory Expounding that passage of our Saviour, *Mark 16. 17, 18.* B. Greg. in Ebany. hom. *These signs shall follow them that believe, in* ^{29.} *my name they shall cast out Devils, they shall speak with new tongues, they shall take up serpents, if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover:* Because (saith he) *saith* doth not work these Wonders now, shall we say it is not Faith? No, it doth now as mighty things upon the spirits of Men, as then it did upon their Bodies. Where it really is, it *casteth out Devils* still, the Envious, the Proud, the Unclean, the Revengeful, every Evil Spirit that possesseth Men. It maketh Men *speak with new tongues* full, that which is good to the use of Edifying instead of Blasphemies, Slanders, Lyes, Oaths, Corrupt and Filthy Communication. *It taketh up Serpents* still, stinging Scofts and Censures,

when called to it, the greatest dangers and losses, for the keeping of a good Conscience. *If they drink any deadly thing it shall not hurt such* still, the sollicitings and temptations of bad Company, which is so deadly unto thousands, they shall not be Poysoned with: *They shall lay their hands on the sick, and they shall recover* still, their many Infirmities and Frailties they labour under, by degrees they shall overcome and conquer, waxing stronger in the Lord: These (saith he) are the wonderful effects of *faith* still.

But then it must be remembred, it produceth them, not as a Charm, but as a Medicine; not in a Magical way, but in a Moral. It representeth Arguments to our hopes, and Fears of such amazing moment, as are proper and apt enough to influence the stupidest, or wildest Persons, that will but weigh them; but yet no Vertue will come out of them except our Minds touch them.

And are there not some, who seldom or never seriously, and in earnest, think of these things, tho' they know them? And then what can be expected? The sharpest Sword
will

will not cut, as long as it is in the Scabard. In this case, tho' there be Faith, woful experience showeth, it worketh no more than the Potion in a Glas, which the Patient doth not take, in the case of *Inconsideration*. The other is like unto it, and that is,

II. The case of *Presumption*. Altho' *Inconsideration* with the *Philistines*, cutteth the Hair wherein the strength of *Faith* lyeth; this will not serve always; in time it will grow again, and make its fresh assaults on us. Tho' Men may for a while, by casual or contrived diversions, have these things out of their thoughts, they cannot so utterly rid their Consciences of its company, but that sometime or other it meeteth them, as the Angel did *Balaam*, with a naked Sword in its Hand, so dreadful, that it maketh the most Brutish sort of Sinners; for the present, to start and boggle in their ways; and yet, for all this, oft-times they will not go back again.

No, when they dare not run full-but against it, then they find out a trick cunningly to slip by it. They suppose the things to be true, but then they promise themselves

selves that they will be wise. They resolve they will repent before they dye, and then they assure themselves the threatening will not take place.

Behind this Sconce they stand secure, against the most dreadful Artillery of Heaven that is discharged at them; having once imbibed this Opiat Principle, like those *Indian Kings*, mentioned by * *Philostratus*, when they had drunk out of their Enchanted Cup, they conceive themselves Invulnerable.

That Servant who had not quite lost all fear of his Lord, but believed he would call him to a reckoning; when once he said in his Heart, that *he* (a) *delayed his coming*, it would be a great while first: At the present maketh bold to do any thing, *Smiteth his fellow Servants, and eateth and drinketh with the drunken.*

It is a very *Atheistical* Age we live in, but yet I am very far from thinking all the loose ones in it to be *Atheists*; most of them, I perswade my self, believe there is a God, and that he will by no means acquit the guilty, but with them in the Prophet, who said

* *Vita Apol-*
lorii, l. 3. c.
1.

(a) *Mat.* 24.
48.

said, *The Vision is for many days to come*; Ezek. 12 27.
 they hope hereafter will be time enough to
 be reconciled to him; and with this *Salvo*
 it is they sin so unconcernedly, and their *faith*
 sitteth idle all the day long without works.

God grant it do not so with any of us,
 while the Night cometh, that long and dis-
 mal Night when no Man can Work!

To prevent this mighty Evil, know assu-
 redly, that as long as it is so with any of
 us, our state is as dangerous: I might add,
 more, than if we had no faith at all.

This is the thing here asserted, the great
 Truth in the Text now to be discoursed of
 concerning *faith*, that as long as it is *without*
works, it is unacceptable to God, it is unprofi-
 table unto Men; *it is dead*. For as the body
without the spirit is dead, so *faith without works*
is dead also.

There is no such plenty of Faith on the
 Earth now, as to bring down the price of
 it; but rare as it is, 'tis possible to over-rate
 it. And so we should most unreasonably to
 think it is all that God requireth of us under
 the Gospel. This is to represent the Christi-
 an Religion more absurd than any. None
 so

so Prodigal, as to engage its rewards to as many as are of it, meerly for believing some of its Articles, except they are likewise observant of its Precepts ; but this were to make the Commandments of God of no Obligation, to as many as shall but confidently rely upon his Promises.

If it be so disingenuous an abuse of the kindness of Men, to misconstrue their words spoke in our favour, and put such an extravagant sense on them, as they never intended, what would it be to deal so with the words of God ? Instead of blessing his Name for so gracious a Promise, that for the Merits of his Son he will accept of the sincere (tho' imperfect) Repentance and Obedience of every one who by Faith layeth hold on him; to pretend, that laying hold of Christ by Faith is all that he requireth to the Justification of a Sinner.

God forbid, but that we should give unto Faith the things that are Faith's, that we may, and yet not own all those indiscreet and dangerous Hyperboles, that some in their heats have magnified it with ; this were to take away from Works, the things that

that are works. Now look upon *faith* as separate from these, and as great and necessary a grace as it is, there is nothing in it which may not be found in a reprobate and cast-away.

There are but three things that can properly be reckoned up belonging to it, *Knowledge*, *Assent* and *Assiance*.

As to *Knowledge* there is none can make any doubt of that, have all the works of iniquity no Knowledge? have they not known? have they not heard? yea verily, that Servant who did it not, yet knew his Masters Will as well as any of them.

As for *Assent*, the Devils go beyond us all in it, they give it without any mixture of doubting. It filleth them constantly with tormenting fears, they *believe and tremble*.

And for *Assiance*, except there were more ground for it, alas! there is but too much of it among the most sottish of the people. The *foolish Virgins*, tho' they had *no oyl in their Lamps*, were as confident, slept as soundly as the *wise*.

These things with their due concomitants are glorifications of God, and their praise is

in the Gospel : But alone by themselves, like the unfruitful light of the Sun in Winter, or the deceptions of a flattering dream, they are meer entertainment for imagination, they bring nothing to perfection. That faith which is compounded of all these ingredients, if it be not accompanied with a holy life the Apostle here compareth to a dead body whose spirit is departed from it.

And there are two things wherein it much resembleth it.

1. First as the *dead body without the Spirit* is *imperfect*, wanting its best and noblest part, so is *faith without works* wanting that which dignifyeth and compleateth it: without these, it appeareth by the view we just now have taken of the parts of it, it is in the sight of God of no price.

Pet. 23. 16. This some have not without probability conceived to be one of the chief of those things, which St. Peter pointeth at in his brother Paul's Epistles, so *hard to be understood*, which they that were *unlearned and unstable*, wrested to their own destruction, his doctrine concerning *faith*, because of his attributing such blessed effects to it (tho he meant

meant it only of such a *faith as worketh by love*, as he expresseth himself to the *Galatians*, Chap. 5. 6. telling the *Corinthians*, 1 Epist 13. 2. that he that hath *all faith*, faith of any denomination, *and hath not charity is nothing*) yet there were a sort of men who took occasion from thence to teach, that all he intended was only an inward and strong perswasion, of the vertue and efficacy of Christ's merits and satisfaction; and if people but so believed, it was enough; not much matter how they lived.

Several of the Ancients, and among them *St. Augustine*, hath affirmed, that the first Epistle of *St. John*, the second of *St. Peter*, the Epistle of *St. Jude*, and this of *St. James*, all insisting so peculiarly upon the necessity of obedience, and keeping the Commandments of God, were written chiefly for the confutation of that pernicious tenent.

All who carefully, and without prejudice read the *Scriptures*, will easily see, that these make *repentance* and *newness of life*, as much a condition of our pardon and salvation, as *faith* it self. So that when these are attributed so eminently and peculiarly unto

faith, we are not to understand it of this *Grace* singly : but of the mother with her daughters, *her*, with her whole *family* of evangelical duties. Thus *St. Paul* (who is most appealed to in this case) expoundeth himself, *Rom. 10. 16. they have not all obeyed the Gospel, for Esaias saith who hath believed our report.* Where obeying the Gospel in the former part of the Verse, he calleth believing in the latter: accordingly he chargeth all that should preach it to the end of the World, *Titus 3. 8. to teach and affirm constantly that they that believe in God, should be careful to maintain good works.* Shewing that our *believing* is so far from exempting us from them, that 'tis a peculiar obligation to abound in them.

Gen. 12. 11. As when *Abraham* telleth *Sarah* that she was a fair woman to look upon, he meaneth as she then was, with her soul remaining in her : when that was departed, she was so ghastly a spectacle, he ordered her to be buried out of his sight : So doth the Apostle, when he speaketh of this *Grace* so highly, he meaneth it as enlivened by inherent holiness, otherwise, when it is without that, it is

is a *dead body without its spirit*, aptly here compared to it, because of its *imperfection*.

2. There is another account may be rendered of it too, why it is resembled to a *dead body without its spirit*, and that is because of its *usefulness*.

These *bodies* of *ours* so *wonderfully made*, whenonce they cease to be animated, what are they good for? They have mouths, but they speak not; eyes have they, but they see not; they have ears but they hear not; noses have they, but they smell not; they have hands but they handle not, feet have they, but walk not; neither speak they through their throats. And it is no better with *faith* it self, when unaccompanied with a religious life. It is altogether as insignificant to any saving purposes.

We find God in mercy making abatements for matters of *faith*, where the person leadeth a pious and good *life*. *Cornelius* had not any explicit knowledge of Christ at all, yet being a *devout man and one that feared God*, he is assured by an Angel that *his prayers and his alms were come* Acts 10. 4. *up for a memorial before him*. But where
there

there is not a pious and *good life*, God hath no regard to the most orthodox and relying *faith*. Our Saviour telleth us plainly, that it is not the calling him, *Lord, Lord*, shall
 Mat. 7. 21. give us entrance into Heaven, but *the doing the will of our Father which is in heaven*.

They who run down this as *legal* preaching, and as the more *evangelical* way, spend themselves in exhorting their hearers to get *Christ*, to *lean on Christ*, to *cast themselves on Christ*, one would almost think had discovered some *other Christ*, then him the Gospel speaketh of. His doctrine was of a different form and tendency: In the first Sermon that he preached, he cautiously informeth the people of this, that *he came*
 Mat. 5. 17: *not to destroy the law but to fulfill it*. To cancel any part of our duty toward God or man, but to advance it to a higher degree of perfection. It were to be wished therefore, that they who so much affect, would take care to explain, expressions of such indefinite and ambiguous signification, lest their followers should mistake their better meaning, and instead of being built up in their *most holy faith*, receive the *Grace of God* in
 vain,

vain, and cause *the way of truth to be evil*
spoken of.

Let not any think to shelter loose and dangerous notions in this kind, under the authority of the *reformed Churches*. Tho' these have been much scandalized by the *Romanists* upon this account; as licentious in their tenents, and despisers of *good works* (because they exclude them from *justification*, attributing that to faith only) it is very causelessly; for when they speak of *justifying faith*, they do it in such a way, as sheweth them very innocent and free from the charge: and that in truth it is the manner of their speaking, rather than the thing they speak, that giveth offence to them. For when they describe this sort of faith, they put in more than is properly *faith* to appretiate it. For when they say *we are justified by faith only*, observe what they will have this *justifying faith* to be. Because it is best known to, and may have the greatest sway with, those among us, who have most need to be disabused in this matter, I shall only mention the *Assembly of Divines*, whose words in their *confession of faith*, are these. *By this* Cap. 14.
faith

*Faith, a Christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein, and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatnings and embracing the promises of God, for this life and that which is to come. They suppose these effects so inseparable from true faith that when it is proved, not only that considered in its own nature, it may be; but that often it hath been without them: it is still replied, it is not such a faith which they mean, and call *justifying*.*

The foreign Divines, whom these followed have spoken so much to this purpose, some making this habitto be in the *will*, (a) others to contain in it *hope and charity*; (b) that that moderate and very judicious writer *Le Blanc* after an exact and impartial state of the Question about our *justification by faith* and summoning up what the most considerable on both sides grant and deny, concludeth, that, tho the doctrine of the Roman Church in some other points is such, as is not so consistent with the truth which he

(a) *Chamier*
Panstraticæ
tom. 3. l. 12.
c. 4.

(b) *Zegerus*
in præfat. ad
annotat. ad
epist. Pauli.

they have been by their adversaries compelled to own : Tho' some writers of the reformation have let fall many things which seem contradictory, and have need of a very kind interpretation to reconcile them; tho' on both sides they charge one another so highly, as if they struck at the very foundation of Christianity ; yet would they have but the patience to consider what one another say, this controversie between us and the Papists would appear not much more, after all, than a strife of words.

*Vide Le
Blanc Theol.
ses Theol.
Quomodo fi-
des justificet
Sect. 59.*

Upon this account such as have spoken most favourably of a death-bed repentance have justly affirmed it so extremely dangerous to rely on, not only because there are so many several ways of mens going out of the world, some of which deprive, of time, others of faculties : but because it beareth so little and so suspicious fruit.

Not but that where such repentance is sincere and cordial, he who foreseeth all future contingencies, and the effects of things in their causes, may, in this sense, call the things that are not as if they were, and graciously accept according to that which a

E man,

man hath, and not according to that which he hath not : But yet it must be said, that throughout all the Bible we have not a promise, that God will accept the most godly death for a wicked life, good wishes for good works.

No body therefore need have been so angry with St. *James*, as to deny the truth and authority of his Epistle upon this score, as if the contents of it were contradictory to the tenour of other Scriptures, those passages which have made any think so, as

Rom. 4. 5. *to him that worketh not, but believeth in him that justifieth the ungodly.* I desire to be

Phil. 3. 9. *found in him, not having mine own righteousness which is after the law, but that which is through the Faith of God, and the like ;* are to be understood, chiefly of the works of the ceremonial law, which the Jews so tenaciously adhered to ; as is evident by the whole Epistle to the *Galatians* : partly of the works of the moral law, which the Gentiles performed by the power of Nature, as appeareth by the two first chapters to the *Romans* ; but if we speak of the works of the evangelical law which proceed from faith, and assist.

assistance of the spirit: If we turn over the whole new Testament we shall be so far from finding any thing in derogation or diminution of them, that it will appear they are the great design of our religion, so the Apostle telleth the *Ephsians*, *we are his workmanship*, Ephes. 2. 10. *created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Tho' there is not such merit in them, that we shall be saved for them, yet there is such necessity of them, that we shall not be saved without them. *No believing without obedience will avail us; for as the body without the spirit is dead, so faith without works is dead also.*

This being so very clear, giveth cause enough to spend more than the remainder of the time in lamentation, in sad lamentation for the *dead*, I mean for the *faith of Christians*, whose want of *works* doth so plainly manifest it hath too generally given up the ghost. Instead of making it the guide and rule of our lives, we use it as a name of faction and distinction; wrangling and clamouring, as the Harlots did before *Solomon* about the child; one saying the *faith is mine*,

the other, nay, but it is *mine*; only with this woful difference; theirs was about a *living child*, ours (God knoweth !) about a *dead* one. What can we think else, when we see it on all hands to be so very void ^{of} works?

This is sad in any that call themselves *Christians*, but we have the least to excuse our selves, of any, By how much our *faith* is the sounder, by so much is our sin the greater. For, however we may flatter our selves, it will be more tolerable in the day of account for such as have been serious even in a trifling religion, than for such as have been trifling in such a serious one. The *Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.*

Rem. 13.
17.

It is a duty indeed, and a commendable one to contend earnestly for the *faith* once delivered to the *Saints*, but what will it be but a reproach to us, if all our zeal be only for the profession of it, and we have none, for those fruits of it, as are most becoming *Saints*. *Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap.*

Jude 3.

Trust ye not then in lying words, saying the *Temple of the Lord*, the *Temple of the Lord*.

Lord. The *Protestant Religion*, the *Protestant Religion*. It will be but odious to God, and fulsom to men, if it be not adorned with an ~~am~~anſwerable converſation.

Who then is a wiſe man among you, and endued with knowledge, let him ſhow out of a good converſation his works with meetneſs of wiſdom: that ſo our profeſſion and our practices may meet together, our faith and our works kiſs each other, and glory may dwell in our land. James 3. 13.

F I N I S.
